

SPIRIT OF THE PRESS.

Editorial Opinions of the Leading Journals on Current Topics—Compiled Every Day for the Evening Telegraph

UNITING THE OCEANS.

From the N. Y. Tribune.

Our country has duties resulting from her primary among the nations of the New World, which we rejoice to see her accept with alacrity and perform with bearing. Having first spanned the continent by a railroad across the Isthmus of Darien, and then opened a short cut from Australia, Japan, and China to Western Europe, by way of steamships on either ocean and a railroad from her Atlantic ports to San Francisco, she has recently made a valuable though negative contribution to the sum of human knowledge, by surveying the narrowest isthmus of Central America at several points, and establishing the impracticability of traversing it by a ship canal.

Though these surveys are not yet absolutely completed, it is already morally certain that no ship canal can there be made, for we assume that no words need be wasted on the notion that ocean steamers might be floated across mountain ranges on water levels filled and refilled by pumps propelled by steam or wind. There are projects which need not a clear statement to insure their instant and contemptuous rejection.

Yet the narrow middle of our continent will yet be crossed by a ship canal, as the isthmus which connects Asia with Africa has just been. Whether that canal shall traverse Nicaragua, Guatemala, or that portion of Southern Mexico known as the Isthmus of Tehuantepec, careful surveys must determine. Formidable as the obstacles encountered on the Nicaragua route are, we cannot regard them as insurmountable, and we believe it practicable to traverse Guatemala in like manner. But the ninety millions of dollars required to construct the Suez Canal and its ports afford many excellent reasons for hesitation and inquiry prior to a decision as to the route to be preferred.

That an American company, under the favor of our Government, has just obtained a liberal concession for a ship canal over the Tehuantepec route, and that an American surveying party, conveyed by a national vessel, has gone down to make the first thorough survey, are themes of national congratulation; for of all possible routes for a trans-continental ship canal this is the one which our country should prefer to find practicable. It not only lies nearer to our frontier and the bulk of our people, but it gives us communication with our kinsmen on the Pacific by a much shorter route than any rival. Its northern terminus may be said to confront our Atlantic seaboard, along which vessels traversing it must pass on their way to or from Europe. Any ship canal across this continent must be built far more than any people of the Old World; but a ship canal across Tehuantepec would be at least twice as advantageous to us as one constructed upon any other route. We therefore hope and trust that this route will be found eminently practicable, and that a few more years will suffice to insure and perfect the construction of the Tehuantepec ship canal.

"CAN THE WORLD BE CHRISTIANIZED?" From the Beverly Weekly Visitor.

This question was debated some weeks ago in the Hall of the Young Men's Christian Association, and the many ideas expressed at that time as to what "Christianized" might mean, and also the opinion with some that such a thing was possible, have induced us to make the following remarks on the subject:—As to what is "Christianized," to our mind, ought not to be a difficult question. The etymology of the word requires that for a community, country, or world to be "Christianized" a majority of the people at least should profess and practice the teachings of the Christian religion. For example, we would not call Beverly "Republitanized" if a majority of its citizens were voting or acting with an opposite political party. To be "Republitanized" there ought to be at least one majority acting with the organized Republican party. Or for an island to be "Americanized," it would be supposed that ideas and customs peculiar to that part of America understood, should prevail among the people of the island. Therefore, for a world, or country, to be Christianized, a majority, no matter how small, should practice the teachings of Christianity, as required by its founders. Any other inference would be untenable. It is therefore evident to us that the world cannot be Christianized, from the following facts:—

First. The past experience of eighteen hundred years is against it. Christianity was first introduced into the world by a miracle, by one hundred and twenty inspired men, on the day of the Jewish Pentecost. The scene of that remarkable event is now inhabited by a people worshipping Mahomet as the greatest prophet sent by God to man. The Christian religion spread in all directions, through the zeal of the new Church, and was for a time received everywhere—north, south, east, and west. The teachings of that holy religion are now dead in all places where it was taught in its beginning. Towards the west of Europe a great political power was made out of it, thus slaughtering its principle by wholesale, and for a thousand years the so-called Christianity of Europe could not boast of purer morals than China or any other heathen country of equal intellectual and social attainments. And Christianity exists to-day in Europe, to a considerable extent, only in name.

Secondly. We argue that the world cannot be Christianized from the fact that the great majority of men are opposed to its principles. It is not natural to them, and though in the excitement of a new theory or doctrine, many for a time may embrace it, the strain it imposes on men's lives will ultimately give

way, and they will adopt something easier in their practices, though they may not repudiate entirely its truth in theory. To return to our previous analogy, we could hardly call a man "Republitanized" who acknowledged the doctrine of politics good, and yet voted and moved with its opponents. Men, as a rule, will not accept the cardinal teachings of the Christian religion; they will not do unto others as they would be done by; they will not forgive a man his trespasses as fast as he wrongs them, but will defend their rights, and nations as well as individuals, will war for them; they will not when smitten on one cheek turn the other, in principle; they will not as a general thing in honor prefer one to the other, but will as a rule seek it for themselves; they will not forgive their enemy, nor practise self-denial, or relinquish any of their rights, but a spirit of insisting on having one's own, for justice, not grace, will always govern mankind in general.

Thirdly. We argue that the world or any considerable portion of it cannot be Christianized, from the fact that it is not the design of the Christian religion. The Church is for a special purpose. It is to gather out from among the nations a people for His name. It is to form in this world a body of peculiar people, zealous of good works. It is to allow a few of the Gentiles (those who are willing to deny themselves the things which the world values), to share in the promises made to Abraham, when David's Son shall sit upon the throne of Israel, and be King over all the earth. It was to be preached in all nations (as has been done) as a witness of the probable fulfillment of the promise made to the fathers, but that any considerable number of mankind will be baptized into this religion, is never once hinted or contemplated in the plan. A kingdom must of necessity have subjects as well as rulers, and the Kingdom of Christ will not be an exception.

And fourthly. The plain words of prophecy contradict the theory of the world being Christianized. It seems superfluous to refer the Bible reader to the teachings of prophecy respecting the termination of the present Christian age. Back as far as Daniel is spoken of in such words as these, "When the transgressors have come to their full the God of Heaven will set up a kingdom," etc., which cannot mean the world will be Christianized by the expression "when the transgressors have come to their full."

So Jesus predicted that this age or dispensation would close amid a time of trouble and war among men such as was never before known; besides wonders in the heavens and wonders in the earth, such as extraordinary waves of the sea, earthquakes in unlooked for places, also great love of war among men, and the spiritual coldness in the Church, which expressions are not, in our opinion, harmonious with a Christianized world. The parables all teach the same thing. The Church spreading as a tree, and fowls and birds lodging in its branches. "Birds" always in Scriptures are types of errors and of the adversary; also the "leaven" pervading the meal until the whole was leavened—"leaven" in every instance being used as a symbol of corruption; thus Paul exhorts the infant church to purge out the leaven that had made its appearance among them even then; also the spiritual virgin, representing the condition of the Church at that time, when half of them, even, are rejected from the marriage of the Lamb—all in utter variance with the idea of the world being Christianized. Indeed, it is doubtful if that much can then be said of the Church. St. John also, when thrown forward in spirit into the Lord's day, records what he saw of what shall be at that time. War, pestilence, and famine desolating the civilized world; men so troubled with the plagues of Satan that they seek death, but it flies from them; God's ancient people suffering such persecution at the hands of the civil government as to never before heard of; and on account of still accumulating troubles it is said that those who then die, in the Lord, are blessed, on account of the still greater woes to come upon the earth, the great Anti-Christ, aided by Satan, having extraordinary power over the nations, all of which things are wholly incompatible with a Christianized world.

Therefore, we conclude that those Christians who are dreaming of the world ever being Christianized, or that it is going in that direction, are indulging in a theory that has no foundation in fact or experience, in the design of the gospel, or in the teachings of the Word of God, but is an opinion formed in opposition to all evidence of every kind.

THE MOTLEY MUSS. From the N. Y. World.

President Grant has a fatal facility for personal controversies and issues of veracity with personal or official associates. He had many such with individuals in the army, and among them Butler. When stationed at Detroit, in his younger days, he had a rumput with Chandler, now Senator, about cleaning snow or ice off a sidewalk in that city, in which he contemplated inflicting chastisement on the Michiganian, but, on contemplating the stature of the latter, changed his plans. After the armies of the Rebellion surrendered, Grant was sent into the late insurrectionary States to discover their political condition, and his report was characterized by Sumner in the Senate as untrustworthy. The dispute with Andrew Johnson, which involved the truthfulness of Grant, is well remembered, and the final confession of the latter that if his conduct had been as charged it was dishonorable, which confession was followed by over-whelming evidence of his own admission that his conduct had been as President Johnson alleged. His falling out with Jim Fish once his boon companion, and friend in need even to the extent, as is said, of giving a check for Grant's subscription of one thousand dollars to the fund for Mr. Rawlins, is green in the memory of all. The contention with Secretary Cox happened as it were yesterday. Then came the charge of falsehood made by Senator Conkling in behalf of Grant against Sumner, in the matter of the Braz-Babeo treaty. And the wrangle now going on, in face of the world, much to the disgrace of all of us of the United States, is that between Grant and Motley.

As we said the other day, we regret that the dirty linen of this last affair is to be unfolded to the public gaze; but the President's man-of-all-work in the Senate, Mr. Morton, moved the matter, doubtless on instruction from the White House, and we must all endure the offensive sight and smell as best we can. But, as it is to be, let there be thorough work now, so that the badness may not speedily come again. We suppose the President will make a special message to the Senate, accompanying the documents called for by the Morton resolution, and we venture to suggest a point or two on which he should be distinct as well as truthful, bearing in mind that in such matters it is dishonest to suppress a material fact, although he be not inquired therefor.

First. How did Motley come to be nominated to the Senate for England? Who fabricated the idea? Was it the outcome of

Grant's brain? This is really a very important inquiry, for it bears upon the question of Grant's fitness to make selections of public agents. If Sumner over-persuaded Grant, let us have the fact that the latter relied on the assumed superior knowledge of the former in such matters. That Motley was unsuited to be Minister to London every one outside the new administration was aware. His life has been that of a *littérateur*, and his occupation that of a florid, sonorous pamphleteer, exploiting the sensational incidents of the world, by unfolding the truth of our history. It is inconceivable how a President seeking for evidence of Mr. Motley's mental and moral character could have failed to study his correspondence with the Department of State as Minister to Vienna, and reading that, could not detect the absence of the qualities needed in an American Minister to the Court of St. James. In one respect Motley and Grant are alike, and that is in unbounded self-conceit. Motley was not an American, in the true sense of the word. He had little or no association with his country beyond that which birth gives. His years of manhood had chiefly been spent in Europe. He knew next to nothing of our affairs, or of the methods of our people, except what he got by reading. Mentally distracted about slave labor, he had come to lose all patience with and nearly all love for his country, and his interest in it only returned when that domestic institution, fastened on us by England, was uprooted. He was a fair type of that class of men, now fast coming to grief, who lost no opportunity of proclaiming in the United States the new motto, not the facts that under the Lincoln régime a new power, more enlightened, more truthful, more gentleman-like, and altogether better class of men had taken the helm of public affairs than were those Democrats who had managed the concerns of the United States during nearly three-fourths of its existence as a nation. We repeat, it is important to know who is primarily responsible, not officially but morally, for the nomination of such a man.

Grant pleads wants of information as to Motley's real character up to the time of his first interview with the newly-made minister, surely he must have detected what manner of man he was during the conferences which preceded the departure for London. To deny that, is to assert that Grant has no faculty whatever of estimating character correctly, and proclaims trumpet-tongued his unfitness to be President. And if he discovered Motley's fatal defects, why did he not remove him from office then as well as last July? Why did he imperil the vast interests of the nation by trusting them to the hands of this preoccupied dreamer over the affairs of the Dutch instead of American republic?

There is popular belief that Motley was instructed to make no public speeches much as Schenck is now to be directed to eat no public dinners (Palmer of Talleyrand, Canning, Franklin, and Shaftesbury defend us), but that in Liverpool he disobeyed his orders. On this point the public will expect to learn all the facts from the President, and if there was disobedience, what rebuke was administered and in what terms.

Then about the instructions given to Motley, we there dispute them with him, or Sumner or Hooper. Did the instructions follow substantially, as to belligerent recognition, in the line of Sumner's speech? If not, in what respect did they differ? And, above all, did Motley deviate from the course laid down for his guidance in conferences with the London Foreign Office? And if he did, then was he admonished or reproved therefor at the time? If the offense was serious, why was he not instant removed? In a word, since President Grant, out of the month of his chief spokesman, Mr. Morton, has in effect volunteered to explain the Motley case to the public, will it not be known how it happened that the minister was harbored till Sumner resisted the San Domingo job?

THE COINAGE LAWS. From the N. Y. Journal of Commerce.

What is to be done with all this silver which is coming to us in increasing quantities, and by the short road, from Nevada and Colorado? And with the further supply which has just commenced from the northern shore of Lake Superior? Part of it, no doubt, will be made into teapots, and forks and spoons, and all manner of useless utensils for bridal presents. But everybody cannot afford to carry about a dead stock in silver, with all the risks of cheating and robbery. And a great many wise people have learned that a little silver will go a great way, and make as good a show, when spread out upon a nickel alloy.

We need, then, a larger use and a larger market for silver. Must we then really wait for specie payments, in full, before we can have silver change? Gold has worked down to about ten per cent.; shall we wait another year or two, till it arrives at par? No, but there is another question comes up. Why not put the silver coinage on such a basis that it shall not be suddenly put away, even if some bad news from Europe, or nearer home, should start a speculation in gold and put it up two or three per cent. or more? Furthermore, why not protect the silver from that unevenness in relative value between silver and gold which the bullion market constantly produces? It was that very fluctuation which set other countries upon the issue of silver, as a minor currency, at rates higher than real market value, to prevent its exportation and withdrawal, and to do the same thing by the act of 1853. Perhaps we went far enough for those times.

But on the same principle we can as well make our half dollar to weigh a few grains less than 192; provided that the law shall limit the amount to be issued, and make the coin redeemable in larger currency. In the present and prospective state of the bullion market, and its relation to our paper currency, there is no necessity of reducing the weight to the line indicated in the recent annual report of the Mint, which was based upon a former condition of affairs. What the new weight should be, we do not know, but if it is higher than 180 grains we shall have to wait awhile longer. We could not call in the paper fractions and put the silver in their place, which is the great object to be aimed at. That weight (180) makes a neat decimal relation to the troy ounce; two half dollars would weigh .75, or three-fourths of an ounce. If French weights are to be adopted, the most manageable rate would be 11.5 grams for the half dollar; 23 grams to the dollar.

case in 1853. All the United States silver coins then in use were struck at 11 1/2 grains to the dollar. At this weight they were worth more to melt than their face value, and every smooth, perfect piece in the market was bought up by slippers at a premium. The law then reduced the weight of 50 cent pieces and under, to fractions of 384 grains to the dollar, but left the dollar coin untouched. Much of the old coin had been withdrawn, but throughout the interior considerable sums were hoarded. These, with the old Spanish and Mexican pieces, were all gathered up and placed with the new issues. But now save in parts of Texas and on the Pacific Coast, there is no silver in circulation. The new issues would therefore come at once into use without interfering with any other coinage.

PROPOSALS.

UNITED STATES MAILS. PENNSYLVANIA.

POST OFFICE DEPARTMENT. WASHINGTON, Sept. 29, 1870. PROPOSALS for conveying the Mails of the United States from July 1, 1871, to June 30, 1872, on the following routes in the State of Pennsylvania, will be received at the Contract Office of the Department until 3 P. M. of March 1, 1871, to be decided by March 30 following:— 2565 From Philadelphia to North Oakland, Barnhart's Mills, Baldwin, and Bruin, to Lawrenceburg, 22 miles and back, three times a week. Leave Butler Monday, Wednesday, and Friday, at 8 A. M.; Arrive at Lawrenceburg by 4 P. M.; Leave Lawrenceburg Tuesday, Thursday, and Friday at 8 A. M.; Arrive at Butler by 4 P. M. 2566 From Liberty Corners, by Storrs Mills, to New Era, 11 miles and back, once a week. Leave Liberty Corners Saturday at 8 A. M.; Arrive at New Era by 12 M. 2567 From New Era Saturday at 1 P. M. 2568 From Bedford to Downingsville (Intermont P. O.), 6 miles and back, twice a week. Leave Bedford Tuesday and Friday at 3 P. M.; Arrive at Intermont by 2 P. M. 2569 From Intermont Tuesday and Friday at 8 A. M.; Arrive at Bedford by 10 A. M. 2570 From West Bingham, by Bingham Centre and Bingham, to Spring Mills (N. Y.), 7 miles and back, once a week. Leave West Bingham Tuesday and Saturday at 8 P. M. 2571 From Spring Mills by 5 P. M. 2572 From Spring Mills Tuesday and Saturday at 12 M. 2573 From West Bingham by 2 P. M. 2574 From West Bingham (no office), 2 miles and back, three times a week by a schedule satisfactory to the postmaster at a certain day.

2575 From Oxford, by Mount Vernon, Colerain, Kirkwood, Forestdale, and Bartville, to Christiana, 18 miles and back, three times a week. Leave Oxford Tuesday, Thursday, and Saturday at 1 P. M.; Arrive at Christiana by 6 P. M.; Leave Christiana Tuesday, Thursday, and Saturday at 4 A. M.; Arrive at Oxford by 12 M. 2576 From Oxford to be covered by existing service, and if so, will not be let. 2577 From Horton, by Rochester's Mills (no office), to Brandywine, 12 miles and back, once a week. Leave Horton Saturday at 8 A. M.; Arrive at Brandywine by 11 A. M. 2578 From Brandywine Saturday at 1 P. M.; Arrive at Horton by 4 P. M. Proposals for more frequent service invited. 2579 From Osceola Mills, by Horizontale and Madera, to Osceola Mills, 16 miles and back, twice a week. Leave Osceola Mills Tuesday and Saturday at 7 A. M.; Arrive at Smith's Mills by 12 M.; Leave Smith's Mills Tuesday and Saturday at 1 P. M.; Arrive at Osceola Mills by 6 P. M. 2580 From Hanlin Station, by Eldersville (no office) and Independence, to Bethany (W. Va.), 16 miles and back, once a week. Leave Hanlin Station Saturday at 8 A. M.; Arrive at Bethany by 12 M.; Leave Bethany by 1 P. M.; Arrive at Hanlin Station by 5 P. M. Proposals for more frequent service invited. 2581 From Troy Centre (no office) to Tryonville, 6 miles and back, once a week. Leave Troy Centre Saturday at 10 A. M.; Arrive at Tryonville by 12 M.; Leave Tryonville Saturday at 1 P. M.; Arrive at Troy Centre by 3 P. M. Proposals invited for service twice a week, on Wednesday and Saturday. 2582 From Lockville (no office) to Penargil (no office), 14 miles and back, once a week. Bidders will state distance and proposed schedule of arrivals and departures. 2583 From Cooperburg, by Lanark, Limeport, Stinesburg, and Zion Hill (no office), to Cooperburg, 12 miles and back, three times a week. Leave Cooperburg Tuesday, Thursday, and Saturday at 8 A. M.; Arrive at Cooperburg by 12 M. 2584 From Dixon, by East Lemon (no office), to Pearselville, 6 miles and back, three times a week. Leave Dixon Tuesday, Thursday, and Saturday at 8 A. M.; Arrive at Pearselville by 9 A. M. 2585 From Pierceville Tuesday, Thursday, and Saturday at 10 A. M. 2586 From Dixon to Siglerville (no office), 3 miles and back, three times a week, by a schedule satisfactory to the postmaster at Siglerville. 2587 From Sandy Lake, by North Sandy and French Creek, to Utica, 11 miles and back, twice a week. Leave Sandy Lake Tuesday and Saturday at 3 P. M.; Arrive at Utica by 6 P. M.; Leave Utica Tuesday and Saturday at 7 A. M.; Arrive at Sandy Lake by 10 A. M. Proposals for an additional weekly trip on Thursday invited. 2588 From Uhartown, by Coffman's (no office), Uhl's Store (no office), Barnes' Hotel (no office), and Miller's Store (no office), to McKee's Half Falls, 18 miles and back, once a week. Leave Uhartown Saturday at 6 A. M.; Arrive at McKee's Half Falls by 12 M.; Arrive at Uhartown by 4 P. M. 2589 From Uhartown (no office), to Fitzwiltown, Jarrettown, and Three Tons, to Prospectville, 8 miles and back, six times a week, by a schedule making close connection at Edge Hill Station with regular mail trains. 2590 From Uhartown, by Acker's Store (no office) and Montgomery's Ferry, to Liverpool, 15 miles—only that part of the route from Newport to Montgomery's Ferry will be let, 10 miles and back, once a week. Leave Newport Saturday at 3 P. M.; Arrive at Montgomery's Ferry by 6 P. M.; Leave Montgomery's Ferry Saturday at 7 30 A. M.; Arrive at Newport by 10 30 A. M. 2591 From Tobyhanna Mills to South Sterling, 8 miles and back, once a week. Leave Tobyhanna Mills Saturday at 1 P. M.; Arrive at South Sterling by 4 P. M. 2592 From South Sterling Saturday at 1 A. M.; Arrive at Tobyhanna Mills by 10 A. M. 2593 From North East, by Greenfield, to Watsburg, 10 miles and back, once a week. Leave North East Saturday at 2 P. M.; Arrive at Watsburg by 6 P. M.; Leave Watsburg Saturday at 4 A. M.; Arrive at North East by 8 A. M. Proposals for an additional trip on Tuesday invited. 2594 From Herrickville, by James Mittens (no office), and William Nesbitt (no office), to Hummerfield Creek, 5 miles and back, three times a week, in close connection with railroad mail trains, by a schedule satisfactory to the postmaster. 2595 From Wyalusing, by Lime Hill, Balleys (no office), and Caster's Store (no office), to Herrick, 10 miles and back, three times a week. Leave Wyalusing Tuesday, Thursday, and Saturday, at 11 30 A. M.—or after arrival of mail train. Arrive at Herrick by 2 30 P. M. 2596 From Herrick Tuesday, Thursday, and Saturday at 10 A. M. 2597 From Russell Hill to Keiserville (no office), 2 1/2 miles and back, once a week, by a schedule satisfactory to the postmaster. 2598 From Phoenixville, by Picking and West Picking, to Chester Springs, 1 miles and back, three times a week. Leave Phoenixville Tuesday, Thursday, and Saturday at 12 M.; Arrive at Chester Springs by 2 P. M. 2599 From Chester Springs Tuesday, Thursday, and Saturday at 6 30 A. M. 2600 From Phoenixville to Londonderry, 8 1/2 miles and back, three times a week, by a schedule

satisfactory to the Postmaster at Londonderry. 2601 From Lanark to Allentown, 4 miles and back, three times a week, by a schedule satisfactory to the Postmaster at Lanark. 2602 From Troutville to Fagundus Forest (no office), 1 mile and back, three times a week, by a schedule satisfactory to the Postmaster. 2603 From Carroltown, by Nicktown and Kimmels, to Pine Flats, 13 miles and back, once a week. Leave Carroltown Saturday at 8 A. M.; Arrive at Pine Flats by 12 M.; Leave Pine Flats Saturday at 1 P. M.; Arrive at Carroltown by 5 P. M. 2604 From Central office, in Philadelphia, to the following named sub-offices, from October 1, 1871, to June 30, 1872, viz: Benton, Berry, Holmesburg, Olney, Tacony, Bastion, Fox Chase, Milweston, Oxford Church, Torrendale, Verroy's Mill, and Wheat Shoals, twice daily, except Sunday, in each direction, or often if required, by a schedule satisfactory to the postmaster at Philadelphia, and the whole service and mode of transportation to be under his direction. Rate per annum to be stated in bids. 2605 From Liberty, by Brittonville (no office) and Steam Valley (no office), to Trout Run, 15 miles and back, once a week. Leave Liberty Saturday at 8 A. M.; Arrive at Trout Run by 12 M.; Arrive at Liberty Saturday at 1 P. M. Proposals invited for more frequent service.

NOTES.

Proposals to be made to carry the mail with "certainty, regularity and security" using the terms of the law, and they must be guaranteed by two responsible persons, certified to as such by a postmaster or judge of a court of record. Fines will be imposed, unless the delinquency be satisfactorily explained, for neglecting to take the mail from or into a post-office at the time specified, or for breaking connection with depending mails, and not sufficiently excused, one-fourth the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be satisfactorily explained, for neglecting to take the mail from or into a post-office at the time specified, or for breaking connection with depending mails, and not sufficiently excused, one-fourth the compensation for the trip is subject to forfeiture. 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